

Royal Service

SUCCESSOR TO OUR MISSION FIELDS



Thanksgiving



Silver's in the moon-rise,
 Ruby sets the sun;
 Nights are chill and mornings crisp—
 Year is nearly done.
 Father of all human kind,
 Worship fills my reverent mind—
Let me give Thee thanks!

Over all the southland
 Scores like me, today,
 Question how our records stand—
 Have we ought to pay?
 Father, if we've done our best
 Day by day, at Thy behest,
We may give Thee thanks.

Still we're coming, coming,
 Rubies in our hands.
 We have sent Thy messengers
 Into other lands.
 For Thy power to gird and bless,
 For our measure of success,
We do give Thee thanks!

Scarce a moon is left us
 In our Ruby Year.
 Does Thanksgiving find our hearts
 Warm with joy and cheer?
 Father, when our rubies shine,
 Red with sacrifice divine,
We shall give Thee thanks!

—MRS. F. W. WITHOFT, Ga.

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Royal Service

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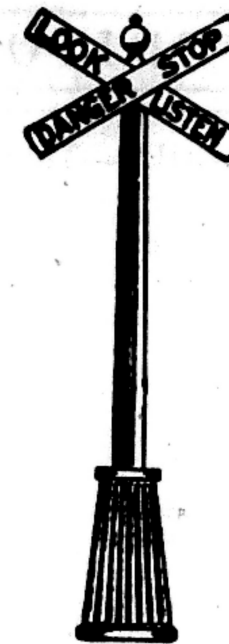
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If there is a red mark in this corner, then the "signal" means that your subscription expires with this issue. Please renew as soon as you see this red mark. See directions at top of page 2.

Monthly Missionary Topics

Nov.—Coveted Mexico Dec.—What of China?

1929 Monthly Missionary Topics

Jan.—Personal Consecration (*Stewardship of Life*)
Feb.—Where Races Meet
March—The New Negro—A Missionary Challenge
April—Faithful to the Trust (*Stewardship of the Gospel*)
May—Christianity's Contribution to World Progress
June—Youth and the Changing Age
July—Persistent Prayer (*Stewardship of Prayer*)
Aug.—The Frontier
Sept.—Woman's Responsibility in the New World
Oct.—Money and Missions (*Stewardship of Possessions*)
Nov.—Our Unchanged Task in a Changing World
Dec.—Building World Fellowship

SUGGESTED LEAFLETS—Supplement to Program NOVEMBER—Coveted Mexico

	Cents
When the Reaping Time Comes (<i>Devotional</i>)	2
The Rope-Holders (<i>Poem</i>)	2
A Mexican Girl (<i>Impersonation</i>)	3
The Land of Manana	2
The Light of Mexico's New Day	3
The Story of Alphonse	3

When stamps are sent in payment for leaflets or ROYAL SERVICE kindly send, as far as possible, those of the two cent denomination, allowing one or two cents for postage on leaflets, to W.M.U. Literature Dep't., 1111 Comer Bldg., Birmingham, Ala.

BOOK REFERENCES—Program Helps

Thirty Years in Mexico.....James Garvin Chastain
Mexico Past and Present.....G. B. Winton
Problems in Pan Americanism.....Samuel Guy Inman
Missionary Review of the World.....May 1928
1928 Report of Foreign Mission Board
The Spiritual Conquest of the Southwest.....J. M. Dawson

DAYS of GOLD—Thanksgiving! Christmas!



SIXTY-ONE days are all that remain for the victorious completion of the Ruby Anniversary. The time would seem all too short except for the fact that two of these days are worth infinitely more than their weight in years—*Thanksgiving! Christmas!!*

Providential would seem to be the sequence of these closing months with their two priceless days, for certainly it is appropriate to give thanks as one prepares for the anniversary of Christ's birthday. Among the specific privileges and duties of W.M.U. members during the "Thanksgiving Month" will be to get ready for the "Christmas Month" with its five great aims:

- 1—Week of Prayer for Foreign Missions with the Lottie Moon Christmas Offering (December 3-7)
- 2—Securing of Every Member Pledges to the 1929 S.B.C. Co-operative Program (December 2-9)
- 3—Redeeming of Pledges to the 1928 S.B.C. Co-operative Program (before or by December 31)
- 4—Participation in the Southern Baptist Thank-Offering at Christmas (Preferably December 23)
- 5—Reaching of Ruby Anniversary Goals (by December 31)
 - (1)—40,000 New Members
 - (2)—40% Increase in Organizations
 - (3)—\$4,000,000

Elsewhere in the magazine will be found the list of priced leaflets to be used in connection with the December Week of Prayer. The request is that they be ordered early and, just as soon in November as the programs are received from the W.M.U. headquarters, that plans be definitely made for the observance of the week, December 3-7 inclusive. The central thought of these programs is that millions of women and young people in heathen, pagan and papal lands are still "waiting" to be told the "Christmas story" which is the motive for all Christian thanksgiving. If W.M.U. women and young people will "lift up 'their' eyes and look on the fields" they will fill November's days with preparations for the December week, determining to do their best to end for many the anguish of "waiting".

With equal zeal and determination should emphasis be laid upon the "Every-Member Canvass" which preferably will be made the first week in December, including the first and second Sundays. In no finer way can the Ruby Anniversary plan to perpetuate itself than to capitalize its enthusiasm in behalf of this canvass in the effort to secure the largest possible pledge from every W.M.U. member whether a woman or younger person. Certainly the pastor and deacons will acclaim November as "Thanksgiving Month" if the W.M.U. organizations will offer their services as may be needed in the canvass.

Important as is this canvass, undoubtedly it is equally if not more important to secure full payment of the pledges for this present year. Upon the assumption that they would be paid has the Co-operative Program work been planned: the little children are in the orphanages, the aged ministers are in their homes, the students

are in the colleges, the sick are in the hospitals and the missionaries are in the harvest-fields far and near. Failure to redeem worthy pledges is always to be deplored but particularly is it so for southern Baptists this year because of the unforeseen calamity which befell the Home Mission Board.

Before this dire catastrophe it had been decided that southern Baptists would be asked to give at least \$2,000,000 as a Thank Offering at Christmas time, the offering to be applied on the southwide debts. Now the need for such debt-relieving aid is all the more urgent. Therefore during "Thanksgiving Month" all W.M.U. members are asked to save in deep gratitude so that when their church takes the Thank Offering on or near December 23 they can give in the two-fold spirit of thanks for all that Christmas means. This offering, however, is not in any way to be confused with the Lottie Moon Christmas Offering of the Week of Prayer—they are two distinct offerings, each deserving the most generous giving on the part of every W.M.U. member.

These two offerings and the payments on the 1928 Co-operative Program will be counted in the Ruby Anniversary aim for \$4,000,000, thus presenting an added reason for hearty participation in them. For nearly two years the Union has been planning in the hope that its financial total for this fortieth anniversary would be at least \$4,000,000. If these plans have seemed visionary, certainly now the need for the full amount is almost painfully practical because of the great loss through the Home Mission Board. If Union members do not rally to the situation there may be dire injury to the causes which are typified by Thanksgiving and Christmas.

That they will rally these remaining 61 days is a fore-gone conclusion, just as did the women and children in a fort of pioneer days in Kentucky. Along one of the pikes leading into Lexington there is a tablet to guide one to a certain spring, on the surrounding masonry of which is carved a story of rare heroism. It seems that the tiny group of settlers had been so long time crowded into their stockade by Indians in ambush that their water supply was exhausted. Realizing this the women and children agreed to file out of the stockade down to the spring and carry water back to the men who were on guard. The Indians were deceived by the strategy—if such it were, for it might better be called devotion to the point of self-sacrifice—the thirst of the defenders was slacked and the fort was saved. May God grant that during November and December W.M.U. women and young people may be equally heroic, realizing that the defenders of the Christian fort—the missionaries at home and abroad—are hard pressed by the enemy and that millions are thirsting for the Water of Life. Because you have it for yourself and to share with others, will you not gratefully, joyously *pray* and *plan* and *persevere* each remaining Ruby Anniversary day? Remember, there are only sixty-one of these days—and one of them is the shortest day in the year—but there are sixty-one, in the heart of which are Thanksgiving and Christmas. If W.M.U. members thus remember, then will the celebration win its coveted victory and to the Christ of Christmas shall be accorded all praise and thanksgiving.

NOVEMBER								DECEMBER							
Sun	Mon	Tue	Wed	Thur	Fri	Sat		Sun	Mon	Tue	Wed	Thur	Fri	Sat	
					1	2	3								1
4	5	6	7	8	9	10		2	3	4	5	6	7	8	
11	12	13	14	15	16	17		9	10	11	12	13	14	15	
18	19	20	21	22	23	24		16	17	18	19	20	21	22	
25	26	27	28	29	30			23	24	25	26	27	28	29	
								30	31						

Let every day
in November
be "Thank-
sgiving Day!"

Keep every
day in Decem-
ber as the
Holy Christ-
mas!

GOALS ACCEPTED for 1928 LOTTIE MOON CHRISTMAS OFFERING

Alabama	\$ 20,000	Missouri	17,783
Arkansas	17,000	New Mexico	1,000
District of Columbia	1,000	North Carolina	15,456
Georgia	24,009	Oklahoma	20,000
Illinois	6,660	South Carolina	16,422
Kentucky	30,000	Tennessee	30,304
Louisiana	10,000	Virginia	100,052
Maryland	3,000		
Mississippi	22,592	Total	\$335,278



The Pilgrim's Song

Tune: Germany



LORD of Heaven, how shall I flee
The dangers that my soul dismay?
The slough hath well-nigh whelmed me:
I see the light yet from it stray.

Lo! at Thy cross I find release:
The burden falls, I see Thy face;
My feet have found the way of peace;
My heart holds fast Thy word of grace.

O'er toilsome path Thou art my stay;
In darkest vale Thou art my light;
When demons challenge to the fray
I'll gird me with Thine armor bright.

From dungeon deep, from fowler's snare
Thou dost redeem and set me free;
How lovely, Lord, Thy mountains are
Whence I the Shining Gates may see!

—Ella Broadus Robertson, Ky.

*This song was written in Toronto upon the occasion of the Bunyan Tercenary of the Baptist World Alliance. It has been purposely kept for this issue of the magazine since November was the month in which Bunyan was arrested followed by twelve years of imprisonment "for righteousness' sake", November 12, 1660 to May 17, 1672.

Calendar of Prayer

November, 1928

Mrs. W. H. Gray, Ala.

"O LORD, I unto Thee do cry:
Do Thou make haste to me
And give an ear unto my voice
When I cry unto Thee.

"A S incense let my prayer be
Directed in Thine eyes;
And the uplifting of my hands
As th' ev'ning sacrifice."

Topic: Coveted Mexico

1—THURSDAY

For Mrs. R. H. Graves, educational and evangelistic service, Canton, China
Rejoice in the Lord.—Philippians 3:1

2—FRIDAY

For Rev. and †Mrs. W. D. King, evangelistic work, Canton, China
That I may win Christ
—Philippians 3:8

3—SATURDAY

For Rev. Paul C. Bell, educational work among Mexicans, Bastrop, Texas
Fear thou not, for I am with thee.
—Isaiah 41:10

4—SUNDAY

Pray that respect for law become public sentiment.
Verily there is a reward for the righteous.—Psalm 58:11

5—MONDAY

For Christian teachers and students in home and foreign lands
Ezra had prepared his heart to teach in Israel statutes and judgments.
—Ezra 7:10

6—TUESDAY

For Rev. and Mrs. A. B. Deter (on furlough), evangelistic work, Curitiba, Brazil
According to His mercy He saved us.
—Titus 3:5

7—WEDNESDAY

For Rev. and Mrs. J. S. Richardson (on furlough), evangelistic work, Sapele, Africa
Being justified by His grace—Titus 3:7

8—THURSDAY

For Rev. and †Mrs. M. S. Blair, evangelistic work, Cordoba, Argentina
The prayer of the upright is His delight.—Proverbs 15:8

9—FRIDAY

For Rev. and Mrs. C. J. Lowe, educational and evangelistic work, Kweilin, China
God hath set some in the church, first apostles thirdly teachers.
—I Corinthians 12:28

10—SATURDAY

Pray for annual meeting of Oklahoma W.M.U., Ardmore, Nov. 12, 13.
We see Jesus crowned with glory and honor.—Hebrews 2:9

11—SUNDAY

Pray that the sacredness of our Sabbath be preserved.
God did rest the seventh day from all His works.—Hebrews 4:4

12—MONDAY

Remember state W.M.U. meeting held at Mineral Wells, Texas, November 12-14. Prayer of thanksgiving also for Bunyan's life (See poem on page 6.)
The women that publish the tidings are a great host.—Psalm 68:11

13—TUESDAY

Pray for W.M.U. meeting at Tucumcari, New Mexico, November 12, 13.
Sanctify them through Thy truth.
—John 17:17

14—WEDNESDAY

For Christian work among soldiers and seamen
Speaking the truth in love
—Ephesians 4:15

15—THURSDAY

For encouragement to native work through Lottie Moon Christmas Offering
To preach the acceptable year of the Lord—Luke 4:19

†Attended W.M.U. Training School

Calendar of Prayer

November, 1928

“BET, Lord, a watch before my mouth,
Keep of my lips the door;
My heart incline Thou not unto
The ills I should abhor.

“TET workers of iniquity
Into their own nets fall,
Whilst I do, by Thine help, escape
The danger of them all.”

An Old Metrical Version of Psalm 141:1, 2, 3, 10

Topic: Coveted Mexico

16—FRIDAY

For Rev. and †Mrs. W. W. Enete,
evangelism among young people, Rio
de Janeiro
Apply thine heart unto instruction.
—Proverbs 23:12

17—SATURDAY

For Home Mission Board, Atlanta,
Ga.
Trust ye in the Lord forever.
—Isaiah 26:4

18—SUNDAY

Ask for an abundant outpouring of
the Spirit upon our pastors.
We preach Christ.—I Corinthians 1:23

19—MONDAY

For Rev. and †Mrs. Jas. W. Moore
(on furlough), educational work,
Chefoo, China
Every Scripture inspired of God is also
profitable for teaching for in-
struction which is in righteousness.
—II Timothy 3:16

20—TUESDAY

For Department of Church Exten-
sion, Home Mission Board, Atlanta,
Ga.
And he made the most holy house.
—II Chronicles 3:8

21—WEDNESDAY

For W.M.U. of District of Columbia,
meeting at Washington today
The Lord direct your hearts.
—II Thessalonians 3:5

22—THURSDAY

For Rev. and *Mrs. E. J. Gregory,
educational work, Culiacan, Mexico
I pray that your love may abound yet
more and more in knowledge.
—Philippians 1:9

23—FRIDAY

For Rev. and †Mrs. A. J. Terry,
evangelistic work, Corrente, Brazil
That I should preach the unsearchable
riches of Christ—Ephesians 3:8

24—SATURDAY

For Rev. and †Mrs. G. W. Bouldin,
evangelistic and educational work,
Tokyo, Japan
Ye also shall bear witness.—John 15:27

25—SUNDAY

Pray that faith increase in the minds
and hearts of believers.
I know that my Redeemer liveth.
—Job 19:25

26—MONDAY

For Rev. and Mrs. W. B. Glass,
evangelistic work, Hwanghsien,
China
To testify the Gospel of the grace of
God—Acts 20:24

27—TUESDAY

For Miss Mary Strange, Good Will
Center for Italians, Birmingham,
Alabama
I sought the Lord and He heard me.
—Psalm 34:4

28—WEDNESDAY

For Rev. and Mrs. G. H. Lacy, edu-
cational work, Saltillo, Mexico
A just God and a Savior—Isaiah 45:21

29—THURSDAY

For Rev. and Mrs. E. L. Morgan
(on furlough), literary and evangel-
istic work, Tsingtao, China
I determined not to know anything
among you, save Jesus Christ.
—I Corinthians 2:2

30—FRIDAY

For Rev. and Mrs. F. J. Fowler,
evangelistic work, Mendoza, Argen-
tina
Hear and your soul shall live.
—Isaiah 55:3

†Attended W.M.U. Training School
*Attended Southwestern Training School



“PRAY YE”



STEADIED BY ACCEPTED GUIDANCE



ATCH a wayward child and see it stumble and fall all because
it was too perverse to hold to its parent's outstretched hand.
The very secret of Alpine climbing is that the connecting rope
be not severed.

Even so is it with Christians: if they will, they may be
wayward and refuse the proffered help of God. On the other
hand they may go ever forward and upward in the assurance
which comes to all who rely upon Him for strength and guidance—but it must be
accepted voluntarily.

In the September issue of World's Work there was a most interesting account
of the pioneer American aviators, the Wright brothers. Many lessons of practical
and yet spiritual value may be learned from their patient yet enthusiastic and
ever scientific efforts which finally became world-famous achievements. Among
their many victories was the discovery of the need for and the way to install the
stabilizer.

For the Christian “on the way from earth to Heaven” there are many con-
trary winds but there is an unfailing stabilizer—we call it prayer. From the be-
ginning of time as recorded in Genesis it has never failed as a steadying power.
Reread the experiences of Abraham, Isaac and Jacob and see how they gained
their equilibrium through prayer and how invariably they erected an altar of
stones to commemorate the fact that “hitherto” the Lord had been their stay, their
strength. Significant, was it not, that they used strong stones to typify this
steadying help?

Human nature is much the same now as then. Certainly time cannot alter
but only increase the dependence of God's children upon His guidance, the way
of which is learned largely through prayer. It will steady now as then; the Power
it represents and releases is as strong as ever it was for the children of Israel—
perhaps its place is all the more effectual since the Voice of God is not audible
now as then. Like faith—in fact prayer is but another name for faith—prayer
is an “assurance of things hoped for, a conviction of things not seen”.

Therefore, every W.M.U. member is encouraged to “install” prayer as his
or her constant stabilizer, to be steadied by its accepted guidance. “The King-
dom is coming” largely through prayer in the hearts and homes of its citizens.
Oh, that there were a family altar in every W.M.U. home! Oh, that every circle
and every society would plan their meetings so that there might be additional
periods of prayer! In such prayer-meetings, the Spirit of God may lead to inter-
cession for:

Thanksgiving for God's goodness
Patriotism that upholds righteousness
Heroism in midst of denominational handicaps
Faithful praying
Increase in number of tithers
Emphasis upon Christian stewardship
Vision to see “waiting” mission fields at home and abroad
Ruby Anniversary aims:

(1) Enlisting new members—40,000

(Concluded on Page 12)

BIBLE STUDY

TOPIC—The Victory of Faith

I John 5:4,5

Hymn: "Faith of Our Fathers"

I. *The Christian's Enemy*: Gal. 1:4; 6:14; Rom. 12:2; Col. 2:20. The devil showed Christ all the kingdoms of the world and the glory of them, Matt. 4:8; Luke 4:5-8. Christ repudiated Satan's claim. This was in the region of which the spirit, not the senses, takes cognizance, Psalm 17:7-14. That marvelous grace which has redeemed us with the precious blood of God's only begotten Son is here invoked to come to the rescue. Show Thy marvelous loving kindness! Show it to my intellect and remove my ignorance; show it to my heart and revive my gratitude; show it to my faith and renew my confidence; show it to my experience and deliver me from all my fears, Jer. 43:10-13; Ezekiel 29:18-21. The most profane and oppressive are often used as a sword in the divine Hand. What wicked men possess of this world is all that they can hope for; whereas thou, oh! Christian, who possesseth nothing, art co-heir with Jesus Christ, Rom. 8:17, who is the heir of all things and hast an infinite mass of riches laid up for thee, Phil. 4:19; Col. 1:27. Jesus Christ, our Mediator, promises peace as well as pardon for sinners, Heb. 9:16-22.

II. *The Great Hunger*: Amos 8:18, 12. This is a graphic description of the very body and spirit of our age, the great hunger of the spirit. This Word of God is for our time and generation. II Chron. 15:3-7, Israel worshipped false gods, it was a time of ignorance. God heard and delivered them, Isaiah 55:1, and so it will be with those who hunger for righteousness, God will satisfy the longing soul, Ps. 107:9, Luke 1:53. We hunger for love; no earthly love, however pure, can fill the aching void until we have the fullness of God's life, the life hid with God in Christ Jesus, Col. 3:3, 4. Men and women eager for truth and peace ask for growth in truth, the full life, only revealed in Christ. The meaning of the restlessness of our time is that there is a great hunger for God, a longing for fellowship with God, Job 23:3.

III. *The Fruits of the Spirit*: Philippians 1:9-11. Humility is one of these things that are excellent, but it is a difficult virtue. Humility is the deliberate recognition of God as the source of our strength, skill and power, John 8:28; Phil. 4:13. Humility is the frank and full acknowledgment of imperfection in our work; it is indeed a difficult virtue. Courage is another of the things that are excellent, Acts 9:6; I Cor. 2:2-5. Paul's courage stood in the gap between thinking and doing, I Cor. 16:8, 9. Courage in a day like ours often means leaving home and friends for Christ's sake and the Gospel's. "Ideals need to be preached and lived again as in Philippi of old—so vitally that they can become recreative in the life of the day." The ancient apostle was so dominated by his sense of loyalty to Christ, that he was irresistible to the most unfriendly environment. We who live in the midst of worldliness can be reminded of the life-giving value of loyalty to Christ for He is to us as the vine is to the branches, John 15:5. Another of these things that are excellent is enthusiasm, Matt. 16:24-27; Mark 8:34-38. The things that are excellent for us are: humility, courage, loyalty, enthusiasm.

IV. *The Victory of Faith*: I John 5:4, 5. The Gospel of Jesus Christ must be felt as a divine reality. "Faith is an indispensable element in any great human character and is the tie that connects man with his Creator and holds him to the

(Concluded on Page 27)

FAMILY ALTAR

TOPIC—The Victory of Faith

"HOW I love Thy law! it is
My study all the day:
It makes me wiser than my foes,
For it doth with me stay.

"THAN all my teachers now I have
More understanding far,
Because my meditations
Thy testimonies are."
An Old Metrical Version of Psalm 119:97-99

The Christian's Enemy

Thursday, 1st

I John 2:15-17; 3:8; 5:18; Revelation 12:9-12

Friday, 2d

Job 1:6-12; Romans 16:20

Saturday, 3d

Matthew 13:19-23, 37-43

Sunday, 4th

Genesis 3:1-5, 14, 15; Acts 5:3

Monday, 5th

Job 2:3-7; Acts 13:10; 26:18

Tuesday, 6th

Ephesians 6:11-18; I Thessalonians 3:5-10

Wednesday, 7th

Matthew 16:26, 27; Luke 8:14-18; I Peter 5:8,9

The Great Hunger

Thursday, 8th

Psalms 42:1, 2; 63:1, 5, 6; 143:1-6

Friday, 9th

Psalms 27:8, 14; 73:25, 26; 84:2; 130:5, 6

Saturday, 10th

Isaiah 40:31; Lamentations 3:25, 26; Matthew 5:6; 6:33

Monday, 12th

I John 3:11, 14-18, 23; II Corinthians 1:3-6; 7:1

Tuesday, 13th

Romans 15:1, 2, 5, 7, 14, 15; Galatians 6:1, 2, 10

Wednesday, 14th

Psalm 51:1-17; Philippians 3:8-16

The Fruits of the Spirit

Thursday, 15th

Psalms 9:12; 10:17; 25:9; 37:11; Matthew 5:3; Luke 18:13, 14; 22:24-27

Friday, 16th

Proverbs 11:2; Isaiah 29:19; Philippians 3:7-14

Saturday, 17th

Genesis 32:28; Mark 9:20; Acts 1:8; I Corinthians 16:13; Philippians 1:27-29

Sunday, 18th

Judges 6:10, 23

Monday, 19th

Deuteronomy 12:18; John 16:20, 22-26; 17:13

Tuesday, 20th

Mark 9:50; James 3:17, 18; Ephesians 2:14-17; Philippians 4:7

Wednesday, 21st

I Corinthians 13:1-13

The Victory of Faith

Thursday, 22d

I Peter 2:19-23; II Peter 1:5, 6

Friday, 23d

Daniel 1:8, 12-16; I Thessalonians 5:6-8; Titus 2:2, 3, 12

Saturday, 24th

Hebrews 6:1, 13-20

Sunday, 25th

Hebrews 11:1-10, 39, 40

Monday, 26th

Romans 1:16, 17; 5:1; 15:13; I Timothy 6:12

Tuesday, 27th

Psalm 62:8; Isaiah 43:1-5, 10

Wednesday, 28th

Matthew 6:25-34

Thursday, 29th

Psalm 27:1, 5, 6, 10; II Corinthians 4:8, 9, 13, 16-18

Friday, 30th

Romans 8:18, 28, 38, 39; I John 5:4, 5, 13, 14; Revelation 1:17; 3:18, 20

PROGRAM PLANS

WITH the PROGRAM COMMITTEE

MEXICO, the Horn of Plenty": This may be the thought upon which the program committee builds the program for November. The cornucopia, a horn of plenty, is also associated with harvest time and Thanksgiving Day. The two themes may be run parallel, what Mexico's horn of plenty contains as contrasted with our own horn of plenty.

Reading over the program with this idea in mind will suggest changes in the order of material given. The first outline may be, I. Mexico's Horn of Plenty Geographically; II. Historically; III. Religiously. Under each of these general heads there may be short papers or talks on sub-titles as suggested below.

I. Mexico's Horn of Plenty Geographically. This subject calls for as large a map of Mexico as can be procured. One drawn roughly on brown wrapping paper is far better than no map. It may make no pretensions of being accurate but will hold the attention of the society and help to illustrate the physical likeness to a cornucopia. Three talks may be given under this first head: a. Mexico's Three Climates; b. Sources of Wealth; c. The People and Their Characteristics.

Under Climates, the explanation should be made that hot and cold sections run from east to west instead of from north to south as in most countries. With the mountain ranges marked on the map the reason may be easily seen. The speaker may show that Mexico has plenty of variety in climate.

Under Sources of Wealth the plenty may also be shown, and the silver and oil sections pointed out.

Mexico has plenty of kinds of people. The speaker here may merely name the kinds and should not encroach on later topics.

II. Mexico's Horn of Plenty Historically. Three topics are found here. a. The Aztecs; b. The Spaniards; c. Mexican Independence. In these short talks ask those taking part to leave out the religious side as it comes in the last section.

III. Mexico's Horn of Plenty Religiously. Truly Mexico has had a plenty of kinds of religion. a. Aztec Worship; b. Roman Catholic; c. The Invasion of Good Will. The thought should be stressed that it is not the plenty of religion, but the kind and quality that count.

A last talk may be made summarizing Mexico's plenty and showing the advantages we have had in our history: No seekers for gold but for religious liberty to found our nation; no foreign rulers; no dominant church, but liberty of worship.

Prayers for our southern neighbor, for ourselves that we be good neighbors.

Again some of the program time should be given to last plans for finishing the Ruby Anniversary. Christmas Offering envelopes should be distributed and announcements made for the Week of Prayer.

"PRAY YE" (Concluded from Page 9)

- (2) Organizing new societies—40%
- (3) Fostering societies already organized
- (4) Redeeming pledges to 1928 Program
- (5) Securing pledges to 1929 Program
- (6) Participating in S.B.C. Thank Offering at Christmas
- (7) Observance of December Week of Prayer
- (8) Lottie Moon Christmas Offering—\$400,000

Program Outline and References for Advanced Missionary Societies

Prepared by Mrs. W. D. Pye, Arkansas

COVETED MEXICO

Hymn—The Kingdom Is Coming

Devotional Topic—"Comfort for a Coveted Land": Joel 2:21-32

Prayer for this war-torn country as it seeks the light

Hymn—O Zion, Haste

Topic 1—Who Covets Mexico?

1. The Toltecs and the Aztecs (700-1519)
2. The Spaniard and the Roman Church Appear (1519-1821)
3. Mexico for the Mexican (1821-1928)
4. France Dreamed of a Conquered Kingdom (1861-1867)
5. The Entrance of Large Industrial Corporations (1876-1928)

Special Music

Topic 2—A Wonderland and Its People

Prayer for the missionaries or objects on the Calendar of Prayer

Topic 3—Evangelical Denominations Covet Mexico for Christ

Prayer for Southern Baptist Missionaries in Mexico

Topic 4—Southern Baptists in Mexico Today

Hymn—Throw Out the Lifeline

Prayer for the Foreign Mission Board as it directs Mexican missions

Devotional Topic—The prophet Joel foretold better days for the people of Israel if they would call upon the name of the Lord for deliverance. This incident finds its parallel in many countries of the world today. Their diseases would be healed and their inhabitants would be comforted if they only knew the true God and called upon His name. Some one has called Mexico "the land of tomorrow". Will the evangelical denominations see that "tomorrow" is bright with the story of the pure Gospel?

Topic 1—This may be five short talks dealing with the different periods of history or it may be combined into one historical talk which will form a back-ground for the remainder of the program. See "A Handbook of Mexico" by T. Philip Terry; "Mexico Today and Tomorrow" by E. D. Trowbridge, first ten chapters; "Mexico" by C. Reginald Enock, first seven chapters; "Mexico—the Wonderland of the South" by W. E. Carson, Chapters 12 and 18; "Southern Baptist Handbook for 1922", pages 176-195, by E. P. Alldredge.

Topic 2—W. E. Carson has called Mexico "the wonderland of the south" in his book by that name; truly we are led to believe his statement when we read of the scenic wonders, the varying altitude which causes the climate to range from cold to torrid, the diversity of crops and the versatility of the native people. See "Mexico and Her People of Today" by N. O. Winter; "Mexico—the Wonderland of the South" by W. E. Carson; "The People of Mexico" by Wallace Thompson; "Southern Baptist Handbook for 1922", pages 172-175.

Topic 3—Wallace Thompson in his book "The People of Mexico" says: "When Gen. Scott marched from Vera Cruz to Mexico City in 1847 his army was accompanied by an agent of the American Bible Society. . . ."

(Continued on Page 26)

The programs given month by month present the present-day conditions in our home and foreign mission fields. Societies just beginning mission study or those wishing to review past history of any subject treated will find what they desire in the mission study books, a list of which will be furnished, on request, by Baptist Foreign Mission Board, Richmond, Va. For a few cents leaflets suggested in this number can be obtained from W.M.U. Literature Department, 1111 Comer Building, Birmingham, Ala. See also book references on page 3.

Prepared by Mrs. W. C. James, Va.

COVETED MEXICO

Hymn—The Kingdom Is Coming
 Watchword for the Year—Isaiah 54:2
 Devotional Service—(See page 10.)
 Hymn—Uplift the Banner
 Prayer that all churches not having done so will plan for their "Every-Member Canvass" December 2-9 and that the pledges to the Co-operative Program will be large
 Coveted and Conquered
 The Birth of the Nation
 Hymn—A Mighty Fortress Is Our God
 Contrasting Invasions
 The Invasion of Greed
 The Invasion of Good Will
 Song—Praise God from Whom All Blessings Flow
 Triangular Mexico
 Mexico, a Cornucopia
 Prayer that we covet the best gifts for Mexico and that she may be filled with peace and prosperity
 Current Missionary Events—(See page 30.)
 Hymn—Soldiers of Christ Arise

SECTION I

Coveted and Conquered

MANY years before the Spaniards came to Mexico the Aztecs were a peaceful agricultural community who adored the sun as the origin of their blessings and offered to him the first fruits of their harvest. At one time having been subdued by a more aggressive tribe they were forced to pay tribute to their conquerors.

But as the years passed they grew strong and self-reliant and finally succeeded in throwing off this authority. So fierce and successful were the warriors under their young general, Montezuma, and so covetous of power were they made by their success, the Aztecs began to force their way to the very

front of the tribes in Mexico by means of bloody wars of conquest. They would often bring back huge numbers of captives and the fact that they were at a loss to know what to do with them seems to have been the prompting of a bloody rite of human sacrifice. Having been successful in war these pagan warriors began to believe in a god of war who seemed to favor them especially. Consequently they decided that they must have a temple erected in his honor and an image to represent him before which they could worship and offer sacrifice, which they did in the form of their human captives.

Only the heart of the victim was offered and it was believed to be more acceptable living than dead. Hence

it was extracted and held, still throbbing, before the gruesome image. Horrible as this rite may seem it serves to emphasize the fact that in all history neither nations nor individuals ambitious for power or wealth have been wholly free from sacrificing those who stood in the way of their success and, as it were, laying the living, throbbing hearts of their victims on the altar of their idol. Mexico from the beginning of her history down to this very hour seems to have been the victim of those covetous of power and wealth—sometimes of those from without her own territory—but, alas, too often the victim of the covetousness of her own people who should have had the nation's best interests at heart.

It was the rumored abundance of gold and other precious metals that lured Cortez and his followers to Mexico. The gifts of gold and stones sent by Montezuma, then the king of the Aztecs, in his effort to persuade them to leave his people in peace but served to increase the avarice of the conquering invaders and draw them on till finally in 1521 they captured the capital of the Aztecs. On the very site where stood the temple of the Aztec god of war—their symbol of power—there stands now a great Catholic cathedral built in 1573.

Though the Spaniards looked with horror upon the religious rites of the pagan Aztecs there was a grim significance in the finishing touch to the organization in this new country of their first city—Vera Cruz, the Rich City of the True Cross. As a symbol of power they set up a gallows with a picket near by on which to expose the heads of those who should be executed.

The tribes of Indians, of which the Aztecs were the most famous, were not mere wandering warriors, as were the Indians found in the United States, but were for the most part a peaceful, gentle people who were developing a powerful nation engaged in agriculture and rapidly learning the arts of civilization. These people might easily have been

educated by the cultured and powerful Spaniards so that they could have been made capable of self-government and in cooperation with their conquerors built up a powerful nation.

Though there was much of intermarriage between the Spaniards and Indians yet the Spaniards always held themselves superior to the native races to such an extent that those of pure Spanish stock called themselves "gente de razón" (*hantay day raw-thon*)—rational people—by which term they constantly reminded the native people that they were not considered to have sufficient reason to justify their being educated. The story is told of a judge and one of the greatest literary critics ever produced by Mexico, who used to relate with great glee how he became a "gente de razón", though of pure Indian blood. His father happened to be appointed alcalde (*awl-caw-day*) or mayor of the village and when that event took place the village schoolmaster decided to teach the alcalde's young son his letters.

Perhaps the greatest curse of Mexico was the practical enslavement of her people by means of the peonage system. The Indians regardless of their rights were assigned to the land with grants made by Spain to favored citizens and to various orders of the Catholic church. These landlords in return for their labor were expected to Christianize and educate the Indians. They never seemed to forget about their duty to work them and to require their allegiance to the church, but generally failed to remember their obligation to educate them. Should the land be sold, the peons were included in the sale and transferred to the new landlord and thus they became slaves on the land. In like manner the laborers in the mines belonged to their employers.

Through the intervention of large-hearted men of both church and state this system was finally abolished only to be succeeded by one even more savage. At that time a debtor would be forced to labor for his creditor and if

he died the obligation descended to his whole family. By means of high prices and low wages their masters were able to keep the newly released slaves and their entire families in constant servitude. Not until in very recent years has a poor man's debt become personal in such a way that it does not descend to his family nor bind him to his creditor.

For exactly three hundred years Mexico was a province of Spain. Yet so successfully had the political, church and social powers combined their forces that the Indians were as helpless and ignorant as when the Spaniards came.

SECTION II

The Birth of the Nation

NUMEROUS and varied were the causes of the eleven years' war for independence, 1810-1821. From the beginning of the dominion of Spain over Mexico, every abuse of sovereign power of which a nation was capable seemed to have been indulged in.

In the administration of affairs both civil and religious the first place was always given to people from Spain, the second to "creoles", those born in Mexico but of pure Spanish blood, the third to those of mixed blood and the last to those of Indian blood. This discrimination naturally caused envy among the classes but inspired hatred of Spain and the Spaniards on the part of the last three classes which combined in the struggle for liberty. Made bold by the spirit of national and personal liberty abroad in the world and by their knowledge of the weakened condition of the mother country due to internal disturbances, they began secretly organizing and talking about one thing—their separation from Spain and how to bring it about.

One of the group knowing how important it was to keep the favor of the Catholic church and feeling the need of an intelligent leader persuaded Father Hidalgo (*Hee-dawl-go*), a progressive and philanthropic priest, to lead them. It must be said in justice to him and to others that, from the beginning,

there had been self-denying and devout priests, who had always the good of the people at heart and really tried to teach them the true way of the Cross.

Hidalgo had been much annoyed by the interference of the government in his effort to teach his parishoners horticulture and, being convinced that the new movement gave promise of possible success, he agreed to become a leader in the revolt. A local representative of the Spanish government knew of the movement but, being secretly friendly to it, took no steps to stop the uprising until it was openly denounced to him. Reluctantly he began making preparations to arrest his friends. Fearing that the zeal of his wife, who was even more friendly than he, might outrun her prudence he locked her in their home. But no lock and key could stop this woman, who called to her window a policeman whom she knew to be favorable to the revolutionary cause and sent him flying to warn Hidalgo. The priest, who had heard the rumor that he had been betrayed by an agent of the government, when he was made certain by the messenger coolly said, "Gentlemen, we are in for it; there is nothing for us to do but set out on our hunt for gachupins" (*gawchoopeens*)—a slang word for Spaniards.

They had set a later time for the opening of their campaign, but the loyal friends and supporters of the priest were sent for and, in the cool of dawn, a group of men, humble laborers and farmers, soon gathered about the priest. "It was Sunday morning and when the parish bell called to mass it rang out a call to liberty which echoes yet. For when the people came they learned what was going on, and the patriotic priest lifted up his ever-memorable 'grito' (*greeto*) of 'Viva la Independencia!' (*Veevah lah En-day-pan-dan-see-ah!*) Thus dramatically was launched the movement which, though it seemed soon to be blotted out in blood, never stopped till Mexico was free."

Even though through seven years of blood and travail Mexico had won her

independence from Spain, there was yet a terrific struggle ahead for liberty. The old cleavage between the native and the Spaniard, the poor and the rich, the progressive and the conservative, lost sight of during the war, now reasserted itself. These elements came to death-grip to determine what kind of government they should establish: a monarchy with a king or a republic. Finally those in favor of the republic won and the government was organized in 1823 and a constitution adopted.

The republic, not realizing that a civil government could exist apart from the church, made the sad mistake of holding on to the union of church and state. As the years have passed, it has come to be clearly seen that the immense resources—social, financial and religious—of the state church have always been thrown on the side of the privileged class, and hence the constitution was never in full force. But in the very dawn of her life Mexico wedded herself to the republican ideal and, though unprepared for self-government, the nation's fidelity to that ideal throughout more than a century of blood and apparent futile effort has kept it moving steadily toward a peaceful and prosperous republic.

SECTION III

Contrasting Invasions

THE Invasion of Greed—Just as the enthusiasm for a real republican form of government had persisted in the minds of the patriotic and liberty loving elements since Hidalgo and had caused them finally to pass a law separating church and state, so the Catholic party, which never intended to accept separation, with equal persistence held to its purpose of making the country a truly faithful Catholic kingdom under a believing and properly approved monarch. When President Juarez (*Wareth*), a Mexican of pure Indian blood, whose only aim was the establishment of a popular government, cost what it would, began to put into effect the laws provided for in the new constitution of 1857, the church party joined as one

man against the liberal government and immediately extended welcoming hands to Louis Napoleon of France who had ambitions concerning Mexico. Napoleon was eager to accept this invitation because he wished to see Mexico a kingdom subservient to the world empire which he, like Napoleon Bonaparte, hoped to found. Eugenie, his wife, was equally anxious, because she wished to see Mexico a monarchy ruled by those subservient to the church in Spain and Rome.

As a result French troops landed in Mexico in 1861 at the outbreak of our Civil War, and in 1864 Maximilian, an Austrian prince who had been persuaded to undertake the venture of establishing a kingdom in Mexico, was proclaimed emperor. Behind the ambition of Louis Napoleon was not only his desire for power but his greed for wealth and he therefore coveted Mexico hoping to enrich himself. When convinced, however, that Mexico would not be the gold mine he had imagined and fearing the United States, just free from the Civil War (1861-65), he withdrew the French troops and the toy empire was doomed. Just three years from the time Maximilian and his wife, Carlotta, had arrived at Vera Cruz and the curtain had risen on a great modern tragedy, it was rung down—Maximilian was dead and Carlotta, insane. Though Maximilian was an impoverished prince and a devout Catholic who hoped to enrich himself and to strengthen the church in Mexico, he was not a tyrant in his temper. He probably would never have been a party to the enterprise had he not been led to believe that it was undertaken at the behest of the people of Mexico. As it was, he met death as a brave man, exclaiming—"May my blood be the last that is shed in sacrifice for this country!"

Alas, his has not proved to be the last blood shed for unhappy Mexico in her effort to establish a republic, but with the blood-stained body of Maximilian were buried the hopes of those European princes who would set up a kingdom in

America. For the second time the republic triumphed over its foes but the end of travail was not yet, nor will the Mexican flag ever wave over a truly free people till they have learned that every man was born to be a king and priest unto God, subservient only, to Jesus Christ who has His authority from the King of Kings.

The Invasion of Good Will—Rev. James Hickey, a Baptist minister, born in Ireland, educated for the Catholic priesthood and living in Texas, crossed the Rio Grande into Mexico in 1861 where he began to proclaim Christ to the Mexicans. Soon after a message came from Monterey (*Montaray*) calling him to come over and help there. A young Englishman, Thomas Westrup, becoming interested in personal religion, had sent the call inviting him to Monterey. Mr. Hickey was instrumental in leading to Christ Thomas Westrup and two Mexicans who, so far as we know, were the first converts to evangelical Christianity in all Mexico. In 1864 these three put on the uniform of Christ in baptism and on that day a Baptist church was organized, which was the first unit in the organization of the campaign to establish the Kingdom of God in Mexico.

Mr. Hickey continued in the service of his Lord, who was constantly adding reinforcements, till worn out by hard work and hard living and full of years he went to his reward just six months before Maximilian was executed. Years after, Thomas Westrup, who for thirty years proclaimed Christ to the people of Mexico, wrote of this beginning of the Baptist work there: "Was it a mere coincidence that brought another invasion so different in method, means and purpose into the other extremity of Mexico just then—just then when liberty to think, to speak, to teach, had just been recognized and universally proclaimed to be the birthright of every dweller in the land? Napoleon was behind one; God was behind the other". One miserably failed; but because a man who coveted Mexico for Christ was

willing to work and sacrifice and thereby change the current of other lives, eternity alone will be able to reveal the success of it.

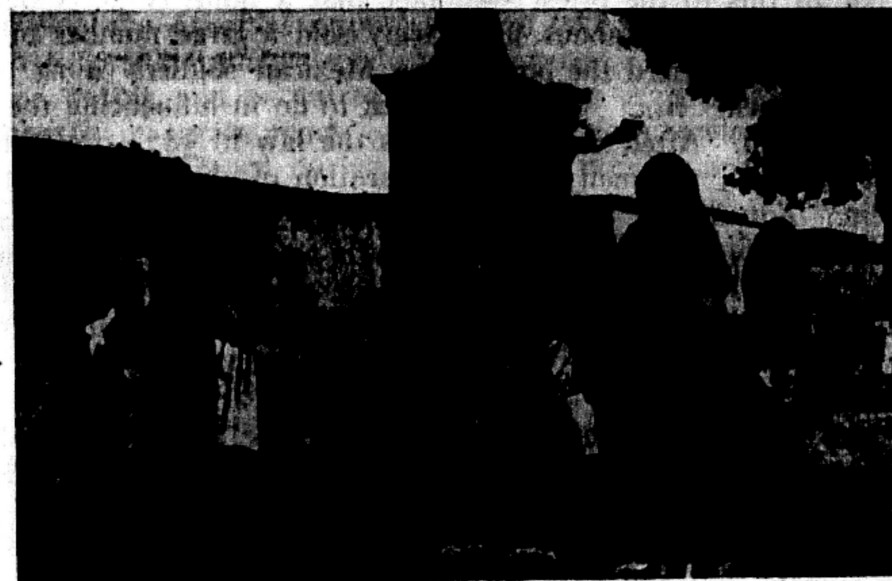
SECTION IV Triangular Mexico

A GLANCE at the map shows Mexico to be triangular in shape, and a brief study of the geography and history reveals the fact that every phase of its life seems to have conformed to that shape. The high walls of mountains down both sides divide the land into three sections with marked distinctions of climate: the "tierra calientes" (*tee-ay-rah call-ien-tays*)—the hot lowlands next the sea with few inhabitants; the "tierra templada" (*tem-plar-dah*)—or temperate lands on the sides of the mountains where the population is larger; and the "tierra fria" (*freeah*)—the cold land at the top of the mountains and on the great interior triangular plateau averaging more than six thousand feet above sea-level. Because of the delightful climate and the remarkable fertility of the soil the great majority of the population lives in the cold lands. Most of the cities are in the narrow point in the south where the land is better watered and where in the mountains are the rich mineral deposits notorious in Mexican history.

The forms of government under which the Mexican people have lived are colonial, monarchical and republican. During the life of the republic they have had three distinct constitutions. The religions are pagan, Roman Catholic and evangelical Christian.

Since the early days of the sixteenth century the population has been made up of three elements: the Spaniards who migrated from the mother country and their pure blooded descendants, known as "creoles"; the people of mixed Spanish and Indian blood known as "mestizos" (*mas-teeth-ahs*); and the pure blooded Indians or native races.

Throughout the history of Mexico the Spaniard with his wealth, religion and assumption of race superiority has dominated the country and has been the bar-



WOMEN at the WELL in MEXICO

rier in the way of the development of the last two classes. Until in very recent years the "mestizos", who would naturally have formed the great middle class on which a nation depends in times of crisis, seem to have manifested more largely the vices and weaknesses rather than the virtues of both sides of their ancestry. The third class, or native Indians, in spite of the oppression and degradation the Spaniards deliberately inflicted upon them in the early days, are still a numerous and virile people and have produced some of the greatest men of Mexican history.

One of the most thorough and sympathetic students of the Mexican people considers kindness and open-heartedness one of their greatest characteristics. "Charity with them", says he, "is not simply a duty, it is a matter of course. If a poor relative dies and leaves helpless children, they will be taken into the family, it makes no difference how little room there may be or how empty the larder. There are never too many in the household to keep another out, if he is needy".

The following story shows that they are not only considerate of their own but of the stranger. Mr. Inman with his wife and baby were traveling in Mexico a distance of 400 miles in a single buggy. They knew nothing of the way

and were dependent upon the country people for food and shelter, for milk for the baby and for the care of their horse. The people never failed them on this, and oftentimes when they had to stop at a hut to inquire the way they must first go in and have a cup of chocolate, after which they would be given directions and, if the road was difficult, some one would go with them a long distance to make sure they would take the right turn.

On the other hand, many Mexicans are superstitious and intolerant, particularly those in the country and mountain districts, because of their ignorance and the influence of the Roman Catholic priesthood. Even today many seem never to have heard of religious liberty, and those who are not in accord with the teaching of the Roman Catholic church must be ready to suffer for their faith. But recently Mexican converts have been driven from their homes and communities, and just a few months ago two boys serving as colporteurs stopping at an inn to sell literature received the following treatment. They had sold a number of copies of portions of the Bible to the men lounging about, but when they offered the Bible itself for sale the men drew back exclaiming "La Biblia! La Biblia! (*Lah Bee-blee-ah*) That is an accursed book.

We must take all this to the priest"—which they did. Returning about fifteen minutes later they seized the boys' literature, thrust them from the inn and told them to run. After they had gone a short distance, the men began firing at them. Fortunately the boys escaped and after much wandering found a place of safety but learned later that all their books had been burned.

SECTION V

Mexico, a Cornucopia

BECAUSE the triangle of Mexico is curved at the southern point it resembles a cornucopia and may be said to be a veritable "horn of plenty" because of the climate, soil and vast underground wealth. Spreading out as Mexico does on what is now the border of the United States much has easily flowed from our country into this cornucopia, while many of the people and much wealth have found their way into the United States from Mexico.

After the war in which we won our freedom from England copies of the Declaration of Independence and of our constitution translated into Spanish were distributed throughout Mexico. The doctrine of national and personal liberty set forth in these two documents doubtless had their effect in influencing the Mexican people to strike for their own liberty and, having gained it, to insist upon a republican form of government.

Though Mexico had gained her political independence, the continued union of church and state made the Bible a prohibited book. But early in the nation's life the British and Foreign Bible Society succeeded in sending in a few Bibles, which doubtless caused some of the liberty loving Mexicans to long for religious liberty. The relations of our nation with Mexico were most cordial till the dispute arose over the boundary between the two countries, with the result that war was declared and the United States sent her troops across the Rio Grande. Though this war caused Mexico to look with fear and distrust upon her powerful neighbor, yet the

fact that a minister accompanying our army sold a large number of Bibles to the Mexican soldiers must have had much to do in influencing the people to pass the law in 1857 providing for the separation of church and state.

Though Baptists had been at work in Mexico since 1861 yet not until 1870 did the Baptists of the United States begin pouring missionaries and money into that country.

In that year the Home Mission Society of the north engaged Thomas Westrup as their missionary and began their work in helping the Monterey church build a house of worship which was the first Baptist church house in Mexico. During the 70's many Baptist families moved there from Texas and organizing themselves into Baptist churches employed John O. Westrup to help in doing missionary work among the Mexicans. In 1880 our own Foreign Mission Board took over his support which event marks the beginning of southern Baptist work in Mexico. In that same year Mr. Westrup was assassinated and Dr. W. D. Powell was appointed in his place. It is interesting to note that northern and southern Baptists started their work with two brothers each as their first missionaries and that at the dedication of the church built by northern Baptists, Dr. Powell, a southern Baptist missionary, preached the dedicatory sermon. During the passing years this fraternal spirit has persisted and it seems most fitting that the present Theological Seminary in Saltillo (*Saw-tee-yow*) is owned jointly by northern and southern Baptists and all Baptist work is united under the Mexican National Baptist Convention.

As the years went on our Baptist work in Mexico was vigorously pushed with genuine success till the outbreak of the ten years' war beginning in 1910. During the administration of Diaz (*Dee-az*) who, notwithstanding the law of the land, was for twenty-five years virtually a dictator, foreign capital was invested to such an extent that it almost dominated the entire wealth of

Mexico. In addition to this, in his anxiety to develop the financial resources, Diaz failed to provide adequate education for the people and permitted the Catholic church to regain much of its power and wealth. Hence during the war, which was waged for the purpose of breaking the power of Diaz, the church and foreign capital, there was great hostility shown to all foreigners and without discrimination to priest and preacher to such an extent that the United States ordered home her citizens among whom were our missionaries.

At the close of the war in the effort to solve its problems the government put into effect laws which appeared to many to be forms of religious persecution. All church property was taken over by the government and no church or religious denomination is now allowed to own real estate but, as long as they obey the laws, may use it. Priests and preachers must be native-born Mexican citizens. Consequently missionaries are not allowed to preach or administer the ordinances. The government is pushing a vigorous campaign of education in establishing government schools but does not allow religious teaching in them nor in denominational or private schools.

One would naturally think that because of all this our work in Mexico is greatly handicapped and our opportunity lessened. But such is not the case. Liberty of worship is the privilege of all alike and though the missionaries may not preach they can direct the work of a field, advise and help the native pastors, teach in the schools and do missionary work along other lines. The Theological Seminary is constantly

turning out well trained preachers who can take the places left vacant by missionaries. The congregations are busy building chapels or church houses since no religious services may be held in any place not set apart for such services. The churches are providing for the religious teaching and training of the young people apart from the schools, and our students, because of their superior equipment, are in constant demand as teachers in the government schools, where they can live the Christ life and teach Christian traits of character even though they may not teach Christ. So the work goes on from strength to strength abetted by the Mexican Publishing House on the border in El Paso, Texas.

But what has come into our country from the Mexican "cornucopia" should also claim our interest. As a result of the revolution Mexicans by the hundred thousands have come across the border. Large numbers of these have been converted and many are returning to tell the joyful message to their people. But by far the greatest majority have come to stay and have established themselves in the economic life of our country.

This presents to evangelical Christianity a challenging opportunity but a problem, which is alarming because thousands of Catholic leaders, priests and nuns, since the recent disturbances in Mexico, have entered our country. Many of these are highly trained and in churches and schools will do their utmost to retain the allegiance of the Mexican ignorant of our ideals and institutions.



QUESTION as to QUESTIONS

Is it helpful to the societies for questions to be given with the W. M. S. program each month? They have been omitted this month. Societies which desire the continuance of the questions will confer a favor by writing a postal to that effect to ROYAL SERVICE, 1111 Comer Bldg., Birmingham, Ala.



Y.W.A. PROGRAMS



Material found in the general program on pages 14-21 as well as other items in this issue will be quite helpful to supplement the following program. It is hoped it will be freely used in this supplemental way. The leaflets suggested on page 3 will also prove attractive additions.

FIRST MEETING

TOPIC—Just over the Border

Hymn—I Love Thy Kingdom, Lord
Scripture—I Cor. 13. (The Love That Faileth Not)

Prayers that our love may be the kind that is compassionate toward the lost

Introduction

A Surprise Party

A Capital City

Friends Who Were Not Friends

Who Are Their Friends?

Southern Baptists Are Their Friends

Prayer that we may keep faith

Do They Need Us?

A Picture

Hymn—Open Mine Eyes

Prayer that we may do as well as see

POSTER

Cut pictures of various conveyances as autos, trains, aeroplanes. Paste on a cardboard. At top print:

"Just over the Border"

Below print, giving time and place:

"Tickets Free at Y.W.A. Meeting"

Be sure to use a map of Mexico in this program. Locate our Baptist centers of work and pray for each missionary by name. See back cover page of Home and Foreign Fields for names and stations.

Introduction

"South of the Rio Grande—from north of it—greasers and cactus, sand and shale-covered mountains, dirty villages and children, squatty whitewashed houses, men on horseback, clouds of dust, bandits, tarantulas!

"North of the Rio Grande—from south of it—soldiers and skyscrapers, divorce, suicide, riots, gold, section

bosses, a tree, a rope and something swinging in the wind!"

SAYS a writer about Mexico: "One of these pictures is as accurate as the other and all of Mexico is no more to be pictured in terms of what one sees looking across the Rio Grande than the United States is to be described by the accounts in certain newspapers or the scenes portrayed in certain movie films. Probably the average intelligent young Mexican suddenly transported into a western section of our United States would have fewer surprises than the average intelligent American who suddenly should find himself set down in Mexico City in the famous Valley of Mexico". So this country about which we are to think is probably one about which we actually know little or about which we have been misinformed.

A Surprise Party

A REAL "Surprise Party" it would be if some of us, who have never seen for ourselves, should take a look over the border. Those who know remind us that Mexican grass and bandits are not the chief "beauties" visible to a visitor. It is said that the last day's journey from the American border to Mexico's capital is through a land of beauty and romance. "Villages overgrown with flowers fly past like a southern California panorama. Before each house however tiny is a tinier garden fenced with cactus, where red hybiscus and pink myrtle grow. Atop each roof stand graceful Spanish urns. And narrow flower-banked balconies give hint of many things—night with the slice of a new moon tipping the housetops, a dark-eyed maiden and a black mantilla, a guitar and someone singing from the street below". This is a picture given by one writer and hints of potentialities

of lives which long to express the lovely and the artistic not only physically but mentally, socially and spiritually. It hints of a land and a people who long to be that of which circumstance only has deprived them.

The Capital City

THE capital city of Mexico is not the city of Mexican hats, hot tamales and chilli that we see when we draw on our uninformed imaginations, though it is far from being the city lovely in character as the following picture might suggest. It is rather a modern city; its buildings are a wonderful mingling of French and Spanish architecture. In the newer sections of the city there are many bungalows fashioned after California. Broad avenues and beautiful parks would make some of our cities in the United States ashamed. Trolley cars, made in the United States, line the streets out into the suburban sections and one from a large city in the United States would feel much at home in the traffic jam of Packards and Fords. The population is estimated at 750,000 and the automobile count in that capital city is 40,000. No backward city!

It is the Valley of Mexico, in which this city is located, that provides the very center of the history of Mexico. This valley is about 50 miles long and 40 miles wide. Its elevation ranges from 7500 to 8000 feet above sea level. It is completely surrounded by mountains, snow-capped to their heights. It was to this valley that Mexico's invaders came. First the Indians—the tribe known as the Toltecs—who held power and dominion for years. Then came other tribes, chief of them the Aztecs who ruled until Cortez brought Spanish rule. Then came an invasion of the French who landed at the time of the beginning of the Civil War. Many individuals and countries have coveted Mexico and in efforts to claim her have become stumbling blocks to her higher development and progress. (See W.M. S. program, section III, for detail history of invasions. See Section IV for more physical description of Mexico, her

government and her people.) There were of course some individuals who came to Mexico with other than selfish motives.

Friends Who Were Not Friends

THERE is no denying that individuals in the Catholic church had beneficial influence because of their zeal, courage and labors. But it is perhaps true that Mexico's greatest enemy has been and is today the influence of the Catholics. Every movement of recent times, says a writer who knows, which has been for advancement has had to face the opposition of the Roman Catholic powers. When the Revolution sought to break up the vast estates and return to the people land that had been taken over by land-grabbers during the Spanish and French invasions, the Catholic church objected. When a movement was begun to free the peons, who had been the slaves of rich land owners, the church opposed. Woman suffrage, efforts to form educational systems were fought by them. Any advance toward democracy has been fought bitterly by them. For three hundred years the Catholic church was the dominant force in every way of life. They acquired vast areas of land and great wealth at the expense of the natives. It is said that in 1850 they had an inexhaustible source of revenue and property valued at 50 million dollars. The law which now seems to be a persecution of the clergy probably is a help toward Christianity. While even our missionaries and teachers are not allowed to preach, they can live quietly and effectively the Christian life and draw many unto Him. In a recent article by Rev. S. H. Chester, D.D., he says that evangelical missionaries find themselves inconvenienced to an extent but they understand peculiar conditions and are carrying on the work of high school, college and theological training as well as personal evangelism.

Who Is Their Friend?

IN a recent article on Mexico's struggles Dr. Chester says the Catholic church didn't dream of such changes as

would dethrone it. The explanation of these changes actually coming lies in the fact that the masses of people see who their friends really are. New opportunities of education are being offered and emancipation from slavery under the greedy land-grabbers is being offered. President Calles (*president just before the newly elected Obregon who was recently assassinated*) was an educational enthusiast. He said in a recent interview: "The ideal of my government is to lift the mass of my people out of their poverty and ignorance, to provide them with schools and the elements of culture, to teach them to live better". Obregon was also a man interested in the education of the masses. He served as president preceding Calles and so successfully that he was called the "Bulwark of the Mexican Revolution". (*A splendid article on Obregon's career will be found in September issue of Current History.*) During his administration as during that of the last president (*Calles*) agricultural schools were established to teach the slaves (*peons*), who had been given land, what to do with it and how to establish decent homes. Agricultural education alone provided for 100,000 Mexican children. A statement from the charter of one of these schools gives an index to their type: "We are trying to form here a nucleus of people that believe in work, considering it as the sacred instrument for human co-operation. We want the farmer to be a friend to his community and the help and basis of the present citizenry". Despite the opposition by Catholics and big land owners education has changed Mexico as it does any country. "In some Indian hovel with no lamp, few books and little interest a government missionary begins to teach. The walls of the hovel are pushed down until the illiterate one begins to see the world beyond. Their interest is aroused, they want a school. Thus by painstaking village-to-village work these schools are established and the gospel of understanding is spread". In many small cities libraries have been

opened. Day and night these are thronged. The Department of Education has purchased hundreds of thousands of books from Spain for these libraries, many thousands being the classics. The Minister of Education recently secured a publication of a special edition of the New Testament and sent one to every library in Mexico.

Southern Baptists Are Their Friends
SOUTHERN Baptists began work there under our Foreign Board in 1880. (*See W.M.S. program for interesting account of beginnings under Mr. Westrup.*) Our work there now is encouraging though in the midst of difficulties and handicaps. Priests and preachers must be natives and the government doesn't allow religious teachings in schools but voluntary classes may be arranged separate from the school buildings and out of regular school hours. Our missionaries are respected and looked to as leaders of influence and they work in co-operation with the natives. We have 21 missionaries at work in Mexico. The last report showed that because of the debt on the Foreign Mission Board reductions had to be made, missionaries sent home, schools closed. Cheavens Institute and Jaurez Day School both had to close. However the government has leased the property of Cheavens Institute and is running a government school. A native helper in Jaurez School wrote that she had opened a private school in a little dirt-floor building and had 57 children. She is trying to hold them together until we can open again. Reports from the workers in Mexico nevertheless show wonderful progress in our schools.

Central Institute is a co-educational college on the west coast. Our missionaries, Mr. and Mrs. Gregory, have the faith and tact to get just what they want and find co-operation from native officials always. The government wants his services too in school work and we believe that he will help us greatly in establishing the confidence of the government in our work.

The Normal School for Girls enrolled

240 students last year. A-1 grades of instruction have been given for the past year and they have also arranged for practice teaching and credits for graduates. This recognition from the government means much more than we can appreciate. Abiding by law they hold their Bible classes separate from the school buildings. The manuals of Sunday school and B.Y.P.U. are also taught and students trained along every line of efficiency.

The Baptist Theological Seminary stated in last year's report that it was endeavoring to make the work in the seminary correspond to the work of that in our seminaries in the United States. Our Preparatory School for Young Men will soon be recognized as A-1 and in every way first class. While the government is very strict this school is permitted to have voluntary classes in Bible.

Madero Institute, a boarding primary school, is in the heart of a great city and consequently has a large local attendance. Many of the ministerial students begin their work in this school before going to preparatory school and to the seminary.

Mexico is divided into three fields or pastorates as we know the term. Imagine one of our pastors having a field equal to that of Mr. Hatchell, who must work in two of the largest states in Mexico with the assistance of native preachers and helpers. This missionary has served 27 years in Mexico's different fields. He closes his annual report by saying: "We have never had such responsibilities and opportunities". Missionary Marrs said in his report: "We are beginning to realize that indeed faith is the victory". Will we discourage their faith, will we try their faith?

Do They Need Our Friendship?

WE might get a mistaken idea that Mexico is self-sufficient and has no needs. That could come only from looking at her hopeful signs without remembering how far from the top she is today. Prof. Edward Ross, the well known sociologist, says: "As one goes

about visiting the public elementary schools the eye lights upon much that is depressing. Rooms ill lighted, floors full of holes, no charts or teaching apparatus, three children crowded into old-fashioned seats, no playgrounds, sixty pupils for one teacher—I wondered if it would not be better to let them play in the open sunlight than to be housed in such places". One writer says: "A new nation is in the making south of the Rio Grande. Into that nation has gone the influence of Christianity. This influence will determine the Mexico of tomorrow certainly". One who is familiar with both the United States and Mexico says: "In the United States Christianity is taken for granted. The church is just around the corner. Most of us never stop to realize that without Christian pulpits, schools and homes the United States would be a vastly different and inferior place. It is true in Mexico as in all the world that national power of the highest type can not be produced without a religious strength that meets the needs of every-day life". Education unless it be Christian will make of a nation a powerful chaos. Mexico needs Christianity—a religion that reaches out into the heart of the individual, that answers his doubts, that teaches him responsibility for his fellow man. We may say that the Mexicans do not welcome us because they forbid preaching and the teaching of our religion in schools. This fact, however, is a hopeful sign. All the religion they have known has been that of the Catholics—a religion largely opposed to social justice and progress of the intellect and they have become disgusted. It's a hopeful sign that they are losing faith in such a religion. Today is the time for us to prove our friendliness and to show them a religion that is the foundation and strength of progress and justice. Through our missionaries, who quietly live among them seeking to show them better living standards and to open their minds so they may see for themselves, we will prove to them the unselfish religion of Christ—the religion which can

solve their problems and make of Mexico a country which would merit praise.

Picture of Mexico

"IN the Alameda, the Central Park of the City of Mexico, stands a statue: represented in this statue is a woman lying upon the ground. Her feet are shackled with heavy chains. Her hands are cruelly tied behind her back. She is crushed and helpless. And yet the figure is one of life. Against those chains is thrown the whole force of the body. She strains tensely. Her knees

bend as if to rise and cast off the iron that binds her. There is nothing sullen in her eyes—rather the light of faith, a light that finally will triumph despite the heavy hand of the past and the shackles of the present." This is a picture of Mexico today as she truly is awakening and putting forth her whole strength to overcome her past misfortunes and rise to higher and better things. She has faith too in her future. Can she have faith in our message? If we really love we serve humanity, for "love never faileth".

"GOD so loved the world—not just a few—

Not any particular class, color, race or hue!

God so loved the world—not just the good, the beautiful, the true!

God so loved the world—do you?"

SUGGESTED OUTLINE for SECOND Y.W.A. PROGRAM

(Use material in W.M.S. program as indicated.)

TOPIC: A Wonderful Romance

(Dr. J. M. Dawson says in his book on Mexico that the story of her struggles and life really read like a romance—the story of the invasions of those who sought after her vast resources.)

Hymn } of praise for blessings on our own nation
Prayers }

Scripture—Isaiah 12—(Praise for salvation)

Sought by Many—(See "Coveted and Conquered" in W.M.S. program, pages 14 and 15.)

Misunderstandings—(See section II, page 16.)

Greedy Suitors—(Section III, Contrasting Invasions, Page 17)

Acceptable Suitors—(Section III, Invasion of Good Will, Page 18)

A Profile of This Object of Love—(Section IV, Triangular Mexico, Pages 18 and 19)

Her Character (See also section IV, page 19.)

Dealing with Her Neighbor (Section V, Four Paragraphs, Page 20)

Neighbors Become Friends (Section V, Page 21)

Prayers that we may seek to keep Mexico not only as a friendly neighbor to ourselves but to win her for Christ

PROGRAM OUTLINE (Continued from Page 13)

In 1862 a Baptist missionary did some individual work in Mexico. Between 1870 and 1880 eight missionary organizations of the United States began the work which they have continued since". See "The People of Mexico" by Wallace Thompson, part 2, chapter 3; "The Near Side of the Mexican Question" by Jay S. Stowell, chapter 4; "Mexico and Her People of Today" by N. O. Winter, chapter 17; "Southern Baptist Handbook for 1922", pages 196-201; "Looking Ahead with Latin America" by Stanley High, chapter 3.

(Concluded on Page 35)



COLLEGE Y.W.A.



THANKSGIVING—THEN CHRISTMAS

NOVEMBER and the postman or expressman or both are laboring up the college walks with big packages marked "Special Delivery" "Fragile". They know and you know that tasty food will go to waste in college after college because most everyone has a box of good things big enough for several and coming all at once even starved college girls can't eat the whole supply before the cakes get hard or the chicken spoils. Y.W.A. should recognize a neat opportunity for personal service that will rejoice both giver and receiver. Has your personal service committee investigated for families who will be without Thanksgiving dinner? Be ready with the families, several of them, and let each girl bring something out of her box. Pack the dinner baskets and deliver them Thanksgiving Day in the morning and see if Thanksgiving isn't a more grateful day than ever before because you have shared with others. College girls need not be deprived of the real joy of sending Thanksgiving dinner to someone; just be alertly ready when the boxes begin to pile up with the fragrance fairly oozing out of them.

But in November we are looking forward to another giving time—the Lottie Moon Christmas prayer and offering season. The College Y.W.A. Bulletin suggests a program based on the Life of Lottie Moon, recently written by Mrs. Lawrence. Have the program then follow that influence up with distribution of the offering envelopes and the finest of prayer-program plans. The suggestions for prayer program are distributed through your state W.M.U. headquarters; be sure you have your copy.

Why not set a definite goal for your gifts? Some organizations did last year and found that they surprised themselves in reaching and passing their high aims in amounts. Away with the exchange of presents with each other; have the good times of fellowship and fun but leave out the gifts and let that money go on to the offering gift. It is Christ's birthday; the gifts are to be given to Him this year. Think of what this Christmas offering is to do—take care of the native work in foreign lands as much as possible. Can't you really see the Bible women, the native teacher, the evangelists and pastors going on telling their own people about Jesus, the world's Christmas gift? Such a picture made real by the program, by reading about native work, by informing yourselves about the part of the work that your particular state wants to care for will help you want to give your money and supply the perfect Christmas gift to those who wait never yet having known of the Star, the Child, the Cross, the Savior. Let College Y.W.A. Christmas gifts really count. Make ready in November.

BIBLE STUDY (Concluded from Page 10)

throne of God." Faith is the soul's knowledge of God, as love is our knowledge of one another—our intimate relation with God. Faith is the overcoming principle in the world-conflict. In and by faith we cleave to Christ in contempt of and opposition to the world. Faith works in and by love to God and Christ and so withdraws us from the love of the world. Faith sanctifies and purifies the heart receiving strength from the Son of God, I John 2:15-17. One day we are promised that we, being sons of God, shall see God and, seeing Him, shall become like Him; then shall come to pass the saying that is written: "God created man in His own image and likeness". Blessed Gospel!—Mrs. James Pollard

OUR YOUNG PEOPLE

GLOWING "EMBERS" IN RUBY ANNIVERSARY YEAR

NOVEMBER
DECEMBER
REMEMBER!

RUBY ANNIVERSARY records must be achieved by December 31, 1928. Two months to finish up our great goals! Have your young people played at the game or have they really been vitally concerned and thus diligently tried to help make the Ruby Anniversary a real success? Some few counselors have neglected to give the young people in their organizations the impact of this anniversary urge; it is not too late to benefit by it all even now. This is a splendid time to be enlisting.

How many boys are eligible for membership in your chapter? What about the number of unenlisted girls who should be brought into Girls' Auxiliary, there to feel the uplift of star ideals and the challenge of world tasks? Look at the children who still need to be led into the Sunbeam Band. List these prospective members. For R.A. and G.A. the membership committee should function; the Y.W.A. also may help in the enlisting as a matter of fostering. The circle of your W.M.S. responsible for the fostering of the Sunbeam Band should assist the children in enlisting new members in the children's missionary organization. Persistently and systematically set out to win these possible members and bring them to be active. Counselors and members must not be content with only a small portion of the possible members drawn into the missionary organizations.

ENLIST

HAS your organization a Ruby organization to add to the 40% increase in W.M.U. organizations? You can organize yet and keep the organization going on into 1929 until it is fully capable of maintaining itself. The stabilizing of church activity now that summer vacation slump is away behind us will make associational rallies and conclaves the thing of the hour. An R.A. Conclave in an association in Oklahoma brought several requests for chapter organizations from boys who attended representing churches without R.A. Chapters. G.A. Federations create enthusiasm and encourage new auxiliaries in their organized life.

ORGANIZE

YOUNG people should feel their part in the denominational crisis financially. The \$4,000,000 goal calls for the help of our young people and the young people will want to remember during the years to come that they really had a worthy share in this achievement. Round up now for the Cooperative Program and begin to look toward the Christmas Offering. In the red Ruby Anniversary booklet is a ruby chart dividing up the \$1000 perfect ruby into smaller gift portions. The idea should be helpful to W.M.S. including the young people's gifts in one or more of the facets. There is still time to give a perfect ruby.

GIVE

FREQUENTLY counselors wish playlets or pageants to be given by their auxiliaries before the W.M.S. or associational meeting. Some counselors have dramatized Mrs. Carter Wright's story, "Count Me In" which appeared in October, 1927, *WORLD COMRADES*. Many Y.W.A.'s. have presented the demonstration, "Forty Years in Forty Minutes". In the lately published Ruby Anniversary booklet is a pageant, "Then and Now", which can be used by Intermediate G.A.'s.

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TRAINING SCHOOL

The DEAREST SPOT on EARTH

DURING the summer many letters came from members of the class of '28 with expressions of gratitude for the blessings of two years in W.M.U. Training School. Invariably there were such expressions as this: "It gives me real heartache to think I shall not be going back in September to the dearest spot on earth". These letters set me asking myself: "Why is House Beautiful the dearest spot on earth to so many?" In these opening days of the new session I am beginning to see why.

The girls returning for the second year's work had wonderful stories to tell of how much the classes of last year had meant as they began to put theory into practice. How the Bible is a new book now after the year of study. How the practical work in W.M.U. had helped as they sought to fill the place of W.M.U. field worker during the summer. How much they had learned of world conditions and ways to help in social work. How much the work in expression and music counted now as they sought to express their own heart's message, and how the course in personal evangelism made it easier to approach that delicate and glorious task of soul-winning. So I record one reason why.

Where in all the world could you find a more joyful scene than is laid in House Beautiful at this time of the year? Real shouts of joy are heard as old girl meets old girl after the summer separation, and such happy greetings are given each new girl as she enters. The faculty and staff are as excitedly happy as the girls as they greet the old friends and welcome the new; so here again I record the wonderfully sweet fellowship and friendship as another reason why this is the "dearest spot on earth".

At breakfast the third morning the conversation turned with great interest

to the field work—one student looking forward to seeing again the friends made on Good Will Center field; another hoping eagerly that she would be appointed to serve at the Colored Mission; and others wondering with deep interest just what task would be assigned them in this most interesting part of the school's life and work. So I record, as another reason, this joy in giving self in real missionary service.

Then two homey scenes present themselves—the group, as I saw it, making the washing of dishes fun and, last evening, all together around the piano in the living room, singing old songs. These scenes furnish another good answer to my question.

At the opening chapel service one realized the deepest source of happiness. Here we began the year with a Coronation Service, that "Crowned Him King of All", and with a real dedicating of self to the taking of His message far and near.

On the opening day we registered seventy-four (74) boarding students and seventeen (17) day students from sixteen states and two foreign countries; ten or twelve others are expected, making the enrollment for the opening a little larger than last year. The spirit is at high tide as we begin the tasks of another session joyfully.

We crave the prayers of every woman and Y.W.A. member who reads this simple message that we may help make House Beautiful for every student the "dearest spot on earth", and that from this dearest spot each may go to fill God's place for her with a prayer on her lips like this:

"**L**ORD, make me quick to see
Each task awaiting me;

And quick to do;
Oh, grant me strength, I pray,

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CURRENT MISSIONARY EVENTS

Discussed by Mrs. W. C. James, Va.

NEXT year marks the completion of seventy years of evangelical Christianity in Japan, modern missionary work having been begun there in 1859. The Japanese Federation of Christian Missions has just held its annual meeting.



Eight years ago the Home Mission Council and the Council of Women for Home Missions started to place in the government schools for Indians religious work directors serving interdenominationally. There are at present six such directors serving eight schools.



Baptists are the only evangelical denomination at work among the Aztec tribes of Indians in Mexico. The work is carried on under the National Baptist Convention of Mexico.



There are 60 students for the ministry at the Baptist Seminary in Rio de Janeiro, Brazil. It is upon the native workers who become good ministers of Jesus Christ that we must depend for the full evangelization and Christianization of the foreign lands in which we work.



The younger element, particularly the university students, in every part of Latin-America are realizing that they are facing a new day in things religious. This may be illustrated by the fact that in former days when the students organized a manifesto and paraded the streets in protest against some abuse of church or state their banners would say "Down with the Priests" or "Death to the Foreigners", while in recent years the students of one university carried banners which bore the significant

words: "Luz, Mas Luz" (*Light, More Light*).



No one can estimate the number of Catholic leaders, priests and nuns who have entered the United States from Mexico since the religious disturbances there. It is known, however, that in 1926, within a few months, at least 575 priests and 900 nuns arrived in San Antonio, Texas, alone. Quickly thereafter 16 churches and several new schools came into existence all manned by these new leaders.



A little congregation back in the hills of Mexico, with 30 or 40 members, all full-blood Indians, have built with practically no outside help a church valued at \$10,000. Some of the members went to a nearby rock quarry and cut the stones, others helped according to their talents. Those who could gave money for materials that had to be bought.



Since the program material in this issue was prepared President Calles of Mexico has refused to run again for office and has freed himself from any charge of personal ambition by declaring in his address to the Mexican Congress that never for any reason would he return to the presidency of Mexico but that any successor who attempted to establish himself as dictator would have him to fight. It will be remembered that when the president-elect, Obregon, was assassinated by a religious fanatic, Calles was urged to remain in office. He refused, declaring that he stands for the rule of the constitution and the laws of the people rather than for a "church" or "military" or "strong man" rule. All Christians should pray that such a spirit may prevail in Mexico.

FROM OUR MISSIONARIES

(NOTE: The following articles will prove decidedly helpful as supplemental material for the December Week of Prayer. Please preserve and use them at that time and otherwise. See also the week's leaflets as listed on page 33.)

ALIVE FOREVERMORE

CARRIE BOSTICK LAKE has gone to the Father's house, but verily her good works do live after her. Today could she speak, however, she would not have us sing her praise but would urge us to join her in the Heavenly chorus, "Thine the glory, the honor and the praise, forevermore".

The Christ, whom Mrs. John Lake followed more than twenty years ago, away from native land and loved ones dear, to China's white and waiting harvest fields was her "all and in all". The Christ, who loved the dying souls of men even unto death, begat in the pure sweet life of Mrs. Lake a love even like unto His. The Christ, that loved, that healed, that preached, that taught and for whose tender ministration there were none too low, too vile, too diseased, too hopeless, found in Mrs. Lake's hands, feet, voice, heart and home, vessels meet for His use in ministrations even like unto His. The Christ, that was the true, forgiving, helpful friend of sinners, the friend of Mary and Martha, loving and sympathetic, the friend that sticketh closer than a brother, saw in Mrs. Lake a friend-like-ness for men, women and children of every rank and color and clime, even like unto His.

Women of Woman's Missionary Union of the Southern Baptist Convention, your plans, your accomplishments, your names, individually and collectively, were ever on her lips in prayer and praise. Mrs. Lake has through her more than two decades in China wrought as few could for building Woman's Missionary Union ideals and organization in China. She was jealous and zealous for the work so near and dear to every one of you.

The Christ, whom Mrs. Lake loved and served and whom she delighted to

honor, awaits today in loving solicitation your answer to the challenge of her guileless life, your answer to the challenge of His life who was her life. He awaits your answer to the challenge of the high goals set in enlistment, enlargement and investment for this our Woman's Missionary Union Ruby Anniversary year.

The Christ, that was and is Mrs. Lake's Saviour, Lord and King, is our Saviour, Lord and King. Do you not hear His still small voice today asking, "Whom shall I send that a lost world may know of the Father's love"? Will YOU answer gladly saying, "Here am I, send me"?

The Christ, who died on Calvary's brow for Mrs. Lake and in whose service she died, is every whit worth our ALL. Will you give Him your ALL—money, time, talents? Mrs. Lake did just this. "Who follows in her train?"

The Christ, who called Mrs. Lake to China and has now called her unto Himself, is calling many of the best young men and women of America today to China and other lands where He is not known. "How can they preach except they be sent?" Shall He call in vain? Does His question fall on deaf ears? In answer to His tender questioning and pleading, in answer to His sacrifice for us, in answer to the challenge of Mrs. Lake's Christlike life, may a mighty chorus go up from southern Baptist hosts, "Our all on the altar we lay—for sacrifice, for service, for life, for His glory!"—*Mary C. Alexander, Canton, China*

IS IT WORTH WHILE?

I WANT to tell you about a dear little woman, who attended the Baptist Chautauqua in Rio de Janeiro, from which we have just returned. She be-

(Concluded on Page 32)

Mrs. Julian P. Thomas, Va.

THIRTY YEARS in MEXICO

THE present situation in Mexico makes any book portraying conditions in that country acceptable, and Dr. James Garvin Chastain's recent publication, "Thirty Years in Mexico", is both timely and informing.

In order to show the processes by which the country has developed into the republic of today, Dr. Chastain has given us much of its early history and, step by step, built up the story of its growth. Thus we are able to know the conditions which confronted our missionaries when, less than a century ago, they carried the Gospel into this Roman Catholic country. Dr. Chastain presents a very clear outline of Romanist beliefs and the results of hundreds of years of domination by the Roman Catholic church, as well as the efforts of the government to throw off that yoke.

Chapter IX is a sketch of northern Baptist missions in Mexico, it being written by Rev. C. S. Detweiler, superintendent of Northern Baptist Missions among Spanish-Speaking People in North America. This is followed by Dr. Chastain's account of our own southern Baptist efforts in Mexico until these were interrupted by the Civil War and after the war resumed.

Mexican Baptists later organized a National Baptist Convention irrespective of boards, and the National Baptist Theological Seminary was established at Saltillo conjointly by northern and southern Baptists. Dr. A. B. Rudd, one of our southern Baptist missionaries, was made president.

The book explains the present Mexican situation, in which all churches and religious denominations are decreed freedom of worship, but none can own real estate. These laws were passed in 1857 under Jaurez but were not enforced until 1917 under President Calles. The laws were then revised, and it was

officially announced that they must be obeyed. Foreigners are not allowed to preach or to administer the ordinances.

The book is rendered more valuable by an appendix containing short sketches of the eighty-seven missionaries sent out by our Board. Order from Baptist Foreign Mission Board, Richmond, Va., price \$1.25.

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longs to one of the churches in our state. I wish you could see how tiny and frail she is. She is the mother of ten children, five of whom are living. In addition to her family cares she sews to help support the family.

She always had a great desire to attend the Chautauqua, to learn more about the work, she said. When her pastor several months ago invited her to go this year, it seemed impossible, because in addition to her other cares, the baby was sick. She worked and prayed. The baby got well and fat, and when the time came she found herself in the Chautauqua.

While there I saw that she was suffering somewhat with anxiety for the children at home and that she was half sick with a cold. But she was determined to take in the good things of the Chautauqua. One thing she did was to take Mrs. Reno's class in Dr. Mullins' book on "Baptist Beliefs". She passed the examination with a good mark, thus receiving a seal in the woman's work.

She went home with great aspirations to build up her society. They are poor and ignorant but she has vision and enthusiasm, which I think will rally them to do their best. If that frail little woman with all her handicaps does so much for the Master, what can we do? What WILL we do? May God help us during the remaining of this Ruby Anniversary year to put the utmost into loving sacrifice.—Edith West, Victoria, Brazil

OUR YOUNG PEOPLE (Concluded from Page 28)

if desired; and the parable "Say It with Service" could easily be acted out by G.A.'s. also. The booklet is to be secured from your state W.M.U. headquarters—one free copy to each organization, additional copies at 10 cents each.

REMEMBER ALSO

To check up on the Standard of Excellence lest you fall down on some one point unnecessarily.

To read the book "Telling You How or Leading into Missions" (50c from your State Baptist Book Store).

To take the correspondence course for counselors. A pleasant use of fall afternoons would be made by a group of counselors studying it together. (See page 36 of W.M.U. Year Book.)

To use all the material available by reading missionary leaflets and magazines and books. (See page 37 of W.M.U. Year Book.)

LEAFLETS for WEEK of PRAYER for WORLD-WIDE MISSIONS

December 3-7, 1928

Woman's Missionary Society

	CENTS
Africa—The Work of Grace at Lagos	3
China—A Glimpse into a Chinese Village	3
Europe—A Venetian Baptist	3
Japan—"Something Better"	3
South America—Witnessing in the A-B-C Republics	4

Young Woman's Auxiliary

The Cost	3
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Girls' Auxiliary

Kom Wai Fong, Doctor?	3
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Royal Ambassador Chapter

The Wicked Wing Lu	3
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Sunbeam Band

An American Boy in Japan	4
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Order early, please, from

W.M.U. LITERATURE DEPARTMENT
1111 Comer Bldg., Birmingham, Ala.

TRAINING SCHOOL (Concluded from Page 29)

With lowly love each day	Myself forgot;
And purpose true,	Supplying human needs
To go as Jesus went,	By loving words and deeds;
Spending and being spent,	Oh, happy lot!"

—Janie Cree Bose, Principal

"WHAT SHALL the HARVEST BE for ROYAL SERVICE in 1928?"

RENEWALS and new subscriptions during nine months gave a total of 56,018 late in September as shown in the following table. There it will be seen that four states surpassed their proportionate quotas for those nine months. See if your state is one of the "faithful four" and, if not, please help it to win the annual victory by securing many renewals and new subscriptions. If each state will reach its quota then, of course, the united aim will be attained. It fell short for the nine months by 3,298.

Name of State	Quota for 1928	Received in 9 Months	Expected by Dec. 31
Alabama	6075	4568	1507
Arkansas	2395	1671	724
District of Columbia	175	75	100
Florida	4145	2243	1902
Georgia	6008	4709	1299
Illinois	1190	821	369
Kentucky	6310	4534	1776
Louisiana	3630	2492	1138
Maryland	499	354	145
Mississippi	5340	3641	1699
Missouri	4115	2967	1148
North Carolina	7683	5338	2345
New Mexico	335	304	31
Oklahoma	3881	2465	1416
South Carolina	4962	3622	1340
Tennessee	5183	3735	1448
Texas	9892	6323	3569
Virginia	7250	5902	1348
Miscellaneous		254	
Totals	79,088	56,018	23,324

Victory is the keynote of the Ruby Anniversary. Therefore, please let the magazine's initials—R. S.—stand for

Renewals, Subscriptions
at 50c a Year from

**ROYAL SERVICE 1111 COMER BUILDING-
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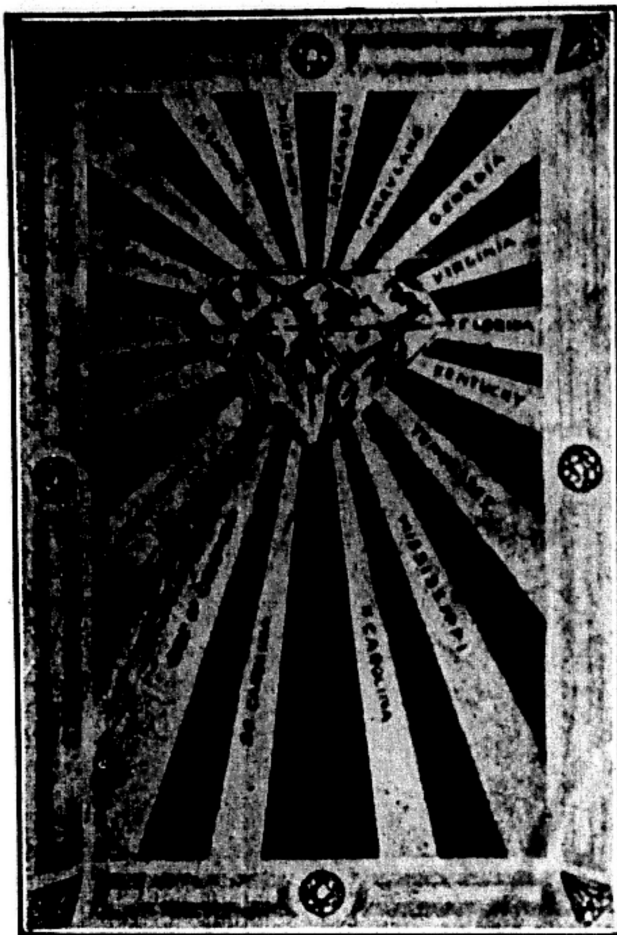
TRY IT NOW



PROGRAM OUTLINE (Concluded from Page 26)

Topic 4—Southern Baptists entered Mexico in 1880. Since that time we have developed this mission field with varying degrees of success. Rev. Frank Marrs in his report to the Foreign Mission Board this year says: "In January we faced some sorrowful changes. . . . While we are dismayed we are not cast down. . . . We realized in our hearts, and we are beginning to see the fulfillment, that indeed 'faith is the victory' ". See "Minutes of the Southern Baptist Convention for 1928", pages 225-233; "Southern Baptist Handbook for 1922", pages 202-203; articles in current issue of Home and Foreign Fields.

Other interesting books on Mexico are: "Problems in Pan-Americanism" by Samuel Guy Inman; "Mexico—a General Sketch", compiled by the Pan-American Union; "The Southland of North America" by George Palmer Putnam; "Mexican Trails" by Stanton Davis Kirkham; "Tramping through Mexico" by Harry A. Franck; "The Man Who Likes Mexico" by Wallace Gillpatrick; "A White Umbrella in Mexico" by F. Hopkinson Smith. We find some accounts of religions in Mexico decidedly pro-Catholic, due to the long occupation of that country by the Roman church.

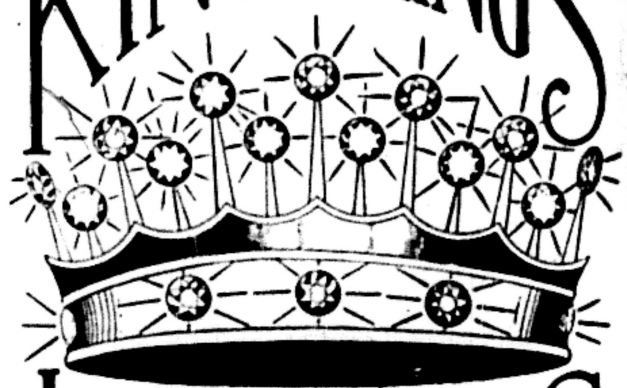


IF

*the supreme sacrifice of
the Cross of Christ
is kept constantly in
the heart and mind
of every W. M. U. member
and organization from
now until the end of the
Ruby Anniversary*

THEN

*the records to be compiled
early in January as to
enlisting, organizing, giving
in the Ruby Anniversary
will show that in its heart
was but one great aim—
that W. M. U. more largely help
in love and loyalty to*

CROWN
HIM
KING OF KINGS

AND
LORD OF LORDS
\$4,000,000.⁰⁰